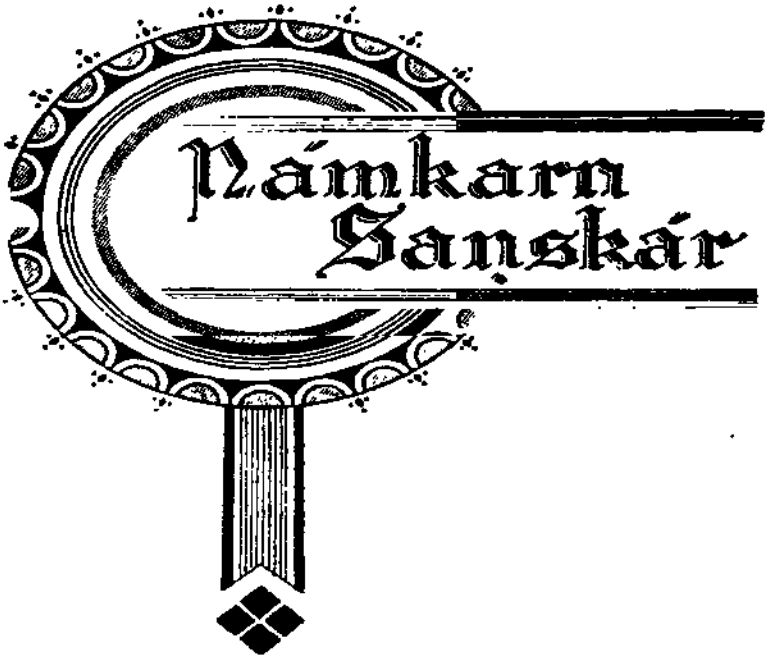
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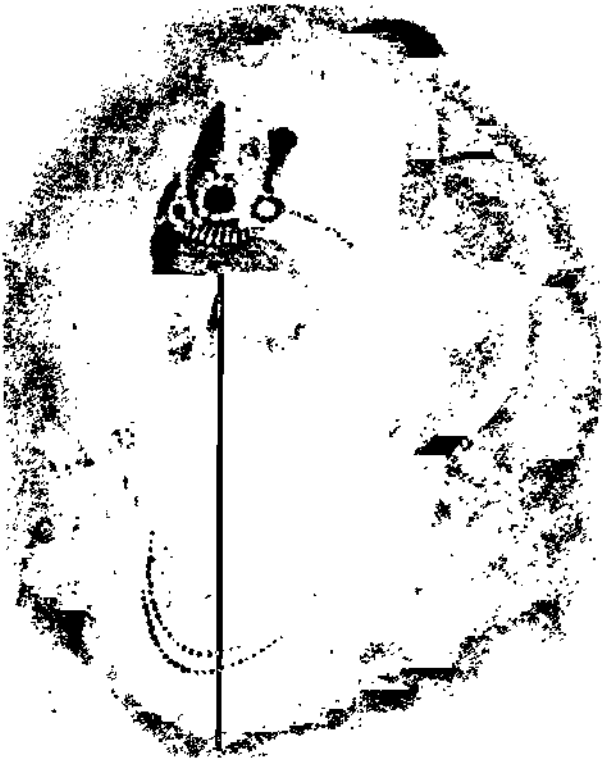
SAINT GHANSHYAM SINGH GYANI
OF SIND

SANT GHANSHYAM SINGH, GIYANI
(of Sind)

SRI GURU NANAK DEVJI

(*The First Guru*)



SRI GURU GOBIND SINGHJI

(*The Tenth Guru*)

GUJARI MOHALLA PANJWAN.

Blessings.

1 Jis simrat sab kil wikh násêṇ,
pitri hoyê udhárô

2 So har har tum sad hái jápô
jáṇká aṇt ná párô.

3 Pootá mátá ki asis,

4 Nimkhan bisro tum kô har har
sadá bhajô jagdîsh

5 Sat gur tum kô hoyê diyálá,
sát saṇg têrî preet.

6 Kápaṛ pat parmeshwar rákhi,
bhôjan kirtan neet.

7 Amrit peewô sadá chir jeewô,
har simrat ánaṇd anantá

8 Raṇg tamáshá pooran ásá,
kabahuṇ ná biyápê chintá

9 Bhawar tumárá yêh man hôwê,
har charná ho kauwlá.

10 Nának das ûn saṇg laptáyô,
jeeûn kondêṇ châtak maulá.

* * *

GAURI MOHALLA PANJWAN.

Prayer.

1 Jêtá samudr ságar nir bharêá tê tê augun hámárê.

2 Dayá karo kuchh mêhr upáwô
ḍubdê patthar tárê

3 Jeejûrá agan barábar tappê, bheetar waggê káti.

4 Parwant Nának hukam pachhánê, sukh howê din râti.

GUJARI MOHALLA PANJWAN.

Blessings.

Ever repeat the name of that God who hath no end or limit ; 1

By remembering Him all sin is removed and ancestors are saved. 2

O my son, this is thy mother's blessing. 3

May God never forget thee for a moment, and do thou ever repeat the name of the Lord of the world ! 4

May the true Guru be merciful to thee and mayest thou love the saints ! 5

May God's preservation of thine honour be thy raiment, and singing His praises thy daily food ! 6

Ever quaff the nectar of God's name; mayest thou live long and may the remembrance of God afford thee endless delight ! 7

May joy and pleasure be thine ; may thy desires be fulfilled and mayest thou never feel anxiety ! 8

Let thy heart become the bumble-bee, and God's feet the lotus for thee. 9

Nanak, attach thyself to them with the delight the chatrik findeth in raindrops. 10

* * *

GAURI MOHALLA PANJWAN.

Prayer.

My sins are numerous as the waters of the seas and the ocean. 1

Bestow compassion, extend a little mercy, save me who am like a sinking stone. 2

My soul is burning like fire ; *it is as though* shears were cutting my heart. 3

Nanak humbly representeth—he who obeyeth *God's* order is happy day and night. 4

1 Jeeû tapat hâi bárobár.
2 Tap tap khappê bahot bêkâr.
3 Jehṇ tan báni bisar jáê,
4 Jeeûṇ pakká rogi bil-láê.

* * *

SRI RAG ASHTAPADI.

1 Jáṇkô mushkil att bahê ḍhôi kôi ná dêy;
2 Lágoo howê dushmaná sákib bhaj khalê;
3 Sabbo bhajje ásrá chookê sab asraô.
4 Chit áwê ús pár brahm tá lagê ná tatti wáô.

* * *

5 Sáhêb nitánêyáṇ ká tán.
6 Ayé na jáee thir sadá, gur shabdi sach ján.
7 Jê kô howê dublá naṇg bhoôk seeûṇ peer.
8 Damṛá pallêy ná pawê náṇ kô dêwêy dheer,
9 Suwárath suwáô ná kô karêy ná kuchh howe káj,
10 Chit áwê ûs pár brahm táṇh nêhchal howêy ráj.

My mind is ever and ever troubled. 1

In many troubles *my body* pineth away and ever groweth worse. 2

The body which forgetteth God's word, 3

Screameth like a real leper. 4

SRI RAG ASHTAPADI.

When very great troubles befall, and nobody receiveth one ; 1

When enemies pursue and relations flee away ; 2

When all from whom man looked for assistance have fled, and all succour is at an end, 3

If he then remember God, no hot wind shall strike him. 4

God is the strength of the strengthless. 5

He neither cometh nor goeth ; He is permanent ever ; by the Guru's instruction know Him as the True One. 6

If man be weak from the pangs of nakedness and hunger, 7

If he have not a paisa in his purse, and there be none to console him, 8

If no one gratify his aims and desires, and he be never successful, 9

Yet, if he remember God, he shall obtain a permanent kingdom. 10

11 Jáṇkô chintá bahot bahot dehi viyápê rôg.

12 Grihst kuṭamb paletya kadê harak kade sôg

13 Gáoon karê chaukunṭ ká ghaṛi ná baiṣan sôyê

14 Chit áwê ûs pár brahm táṇ tan maṇ sítal hô.

15 Kám krodh môh vas kiyá kirpan lôbh pîyár

16 Chárêy kil wikh un ag kiyê howâ asur siṇgâr

17 Pothi geet kawit kuchh kadê ná karn dharyá.

18 Chit áwê us pár brahm táṇ nimak simrat taryá.

19 Sásat simrat bêd chár mukkha gar bichrê

20 Tapê tapishar jôgiá teerath gawan karêy

21 Khaṭ karma te dugnê pooja karta náyê

22 Raṇg ná laggi pár brahm táṇ sar par narke jáyê.

If any one have excessive anxiety and bodily suffering, 11

If bound up in household and family, he feel alternate joy and sorrow, 12

If he wander in every direction, and cannot rest even for a moment, 13

Yet if he think upon God, his body and soul shall be happy. 14

Man may be in the power of lust, wrath, and covetousness ; he may become a miser through love of greed ; 15

He may have committed the four great sins and all venial sins ; he may be a demon to destroy ; 16

He may never have listened to sacred books, hymns, and poetry ; 17

Yet shall he be saved if he think upon God and repeat His name even for a moment. 18

Even though man repeat by heart the Shastars, the Simritis, and the four Veds ; 19

Though he be a penitent, a leader of penitents, or a Jogi and have made all pilgrimages ; 20

Though he perform the six duties twice over, though he bathe and perform worship ; 21

Yet if he love not the Supreme God, he shall assuredly go to hell. 22

23 Ráj milak sik dáriáṇ ras bhogan bisthâr.

24 Bág suháwê sôṇhnê challey hukam afár.

25 Raṇg tamáshêy bahu bidhi cháyê lag rêyá.

26 Chit ná áyó párbrahm táṇ sarp ki jaun gayá.

27 Bahôt dhanaḍ acharwaṇt sobha nirmal reet

28 Mát pitá sut bháyêeáṇ sâjan saṇg preet

29 Lashkar tarkas baṇd baṇd jeeô jeeô sagli keet.

30 Chit ná áyó párbrahm táṇ khaṛ rasátal deet.

31 Káyá rôgṇa chhidr ná kuchh kárá sôg

32 Mrit na áwee chit tis ehnis bhôgê bhôg

33 Sab kuchh keetôṇ ápná jiyann saṇkh dharyá

34 Chit na áyô párbrahm jam kaṇkar was parêyá.

Man may have empires, dominion and principality ; enjoyments may be scattered around him ; 23

He may have delightful and beautiful gardens, and his orders may be such as cannot be disobeyed ; 24

He may have merriment and spectacles of many descriptions, and he may continue devoted to pleasure ; 25

Yet if he think not of the Supreme God, he shall be born again as a serpent. 26

Man may be very wealthy ; he may be attentive to ceremonial duties ; his reputation and conduct may be ostensibly spotless ; 27

He may love his mother, father, children, brothers and friends ; 28

Armies in full panoply and all men may show him honour ; 29

Yet if he think not of the Supreme God, he shall be taken and consigned to the abode below. 30

Man's body may have no disease or blemish ; he may have no heart-burning or grief ; 31

He may have made everything his own and night enjoy himself ; 32

He may have made everything his own and fear no one ; 33

Yet if he think not of the Supreme God, he shall fall into the power of Death's myrmidons. 34

35 Kirpá karê jis pár brahm howê sádhu sang
36 Jeeûn jeeûn oho wadhaî-yê teeûn teeûn har sewa rang
37 Dohán siryán ká khasam áp awar na doojá thâôn.
38 Saî gur tutthê páyá Nának sachchá náin.

SRI RAG.

SERMON OF GURU NANAK'S GRANTH SAHIB.

1 Rey nar garb kundal jab áchchat urdh dhyán liv lágá,
2 Mirtak pind pad madná adhenis êk agyán sunágá.
3 Tey dîn sammal kasht mahá dukh ab chit adhák pasáreyâ.
4 Garb chhôde mirtmandal áyá tau nar har manôh bisáreyá.
5 Phir pachhtáyêngá mooriyá túp kaman kumat bhram
6 Chet Rám nahi Jampur jâhengá jan bichre an rádhá.
7 Bál Binôde chind ras lágá khin khin moho bi ápêy.
8 Ras mis medh amrit vikh cháki tau panch pargat santápey.

He to whom the Supreme God is merciful obtaineth the society of the saints. 35

The more that association increaseth, the greater his love for God. 36

He is the Lord of both worlds ; there is no resting place but in Him. 37

If the true Guru be pleased, Nanak shall obtain the true Name. 38

SRI RAG.

O man, when thou wast in the pit of the womb and didst meditate and fix thine earnest attention on God ; 1

Not proud of the dignity of thy mortal body, thou wast day and night free from the pride which is ignorance. 2

Recall the travail and great suffering of those days ; now thou hast too much extended thy thoughts to worldly things. 3

When thou didst leave the womb and enter this perishable world, thou forgottest God. 4

Thou shalt afterwards repent, O fool ; through what mental perversity hath superstition attached to thee ? 5

Remember God ; otherwise thou shalt go to the abode of Death : stray not in other worship. 6

A child is anxious for play and sweets ; by degrees its worldly love increaseth. 7

Under the pretext of its being a sacrifice man tasteth meat as if it were ambrosia, though it is a poison ; then the five evil passions appear and torture him. 8

9 Jap tap sanjam chhôḍe sukrit mat Rám nám na árádhêyá.

10 Uchhliyá kám kál mat lági to án sakat gal báṇdhêyá.

11 Taran tej partriyámukh johêṇ sar apsar ná pachhánêyâ

12 Un mat kám mahá bhik bhúlêy pâp punn ná pachháneyá.

13 Sut sampat dekh ehe man garbeyá Rám ridey te khoyá.

14 Abar mart máyá mantolê tau bhag mukh janam vigoyá.

15 Puṇḍar kesh kusum te ûbhâule sapt pátál ki báni.

16 Lochan sarmey budh bál náṭhi táṇ kám pawas mádhání.

17 Tátêy bikhey bháyi mat pawas káyá kamal kum láná.

18 Avgat bán chhoḍ mirtmanḍal tau páchhe pachhtáná.

19 Nikuṭi deh dekh dhun upjêy mán kart nahi boojhêy.

20 Lálach karêy jivan pad káran lochan kachhu rá soojhey.

21 Tháká tej uḍyá manpaṇkhi ghar áṇgan ná sukhái.

22 Beni kahey sunôrey bhakto maran mukut k'n pái.

He abandoneth devotion, penance, self-restraint, and good works, and in his heart he worshippeth not God's name. 9

His lust overfloweth, blackness attacheth to his heart, and he embraceth the strange woman. 10

In the ardour of youth he stareth at another's wife, and distinguisheth not good from evil. 11

In the intoxication of lust and the other great sins he goeth astray, and distinguisheth not vice from virtue. 12

Beholding his children and his wealth, he is proud and forgetteth God in his heart. 13

He weigheth in his heart the wealth of some one who is dead, then ruineth his life by women and banquets. 14

When his hair groweth grey—greyer than the jasmine—and his voice becometh feeble ; 15

When his eyes water, and his intellect and strength depart, then his desires are in a whirl. 16

His mind is defiled by evil passions, and therefore his body withereth away like the lotus in the rainy season. 17

He who renounceth God's name in this perishable world shall afterwards repent. 18

Beholding his near relations he muttereth something, and is proud of them, but they heed him not. 19

He desireth the distinction of long life, though his eyes see not. 20

The fire of his body is spent, the bird of his soul hath fled, and his corpse is disagreeable whether in the house or the courtyard. 21

Saith Beni, hear me, O saints ; who hath obtained salvation after death ? 22

BAWAN AKHRI.

1 Khát peet khelat hast bharmêṇ janam anêk.

2 Bhawjal tê kádho Prabhu Nának têri ṭek.

3 At sundar chatrkulecn mukh giyáni dhanwaṇt

4 Mir tak kahiyê Nánká jehêṇ preet náhi Bhagwaṇt.

5 Awan áyê shrisht mêṇ bin bújhê pasu ḍhor.

6 Nának gurmukh so pújhe ján kê bhág má thôre.

1 Yá jug mêh êkê kahoṇ áyá,

2 Janmat mohyo mohini máyá.

3 Garab kunṭ mêh urdh tap karte,

4 Sás sás simrat Prabh rêhté.

5 Urj parê jo chhôḍe chhaḍáná,

6 Dewan hár man hai bisráná.

7 Dhárô kirpá jisêṇ gusáiṇ,

8 It ut Nának ṭis bisrô náhiṇ.

Eating, drinking, playing and laughing have we wandered in many births ; 1

O God, rescue us from the terrible ocean, *prayeth* Nanak ; we rely on Thee. 2

Though one be very beautiful, of high birth, wise, a divine in words, and wealthy, 3

Yet shall he be deemed as dead, O Nanak, if he have no love for God. 4

Men come into the world, but without knowing God they are as beasts and cattle. 5

Nanak, the holy man, on whose forehead such destiny hath been written, knoweth God. 6

* * *

Man then cometh into this world to meet the one God, 1

But fascinating Maya fascinateth him at his birth. 2

The fœtus severed in the pit of the womb performeth penance, 3

And continueth to remember God at every breath. 4

He becometh entangled with what he must abandon, 5

And in his soul forgetteth the Giver. 6

He to whom Thou showest favour, O Lord of the earth, 7

Will not forget Thee, *saith* Nanak, either here or there. 8

1 Rách rahê bantá binôde
Kusum rang bikh sôre
2 Nának tênh sarni paro bins jâe main môre.

* * *

3 Lálách jhoot bikár moho biyâpat moorhê andh
4 Lág parê durgand siyûn Nának máyá bandh.

5 Ayá safal táhûn ko ganiyê
6 Ják rasan har har mukh bhaniyê.
7 Aye basên sádhú ke sanghê.
8 An din nám dhiyawên rangge.
9 Awat sojan na mahên rátá.
10 Jákaun dayá maya vidhátá.
11 Eke áwan phir jonan máhi
12 Nának har ke dars samâyín.

RAG ASA MOHALLA PANJWAN.

1 Bhayeê prápat mánakh dehuriyá.
2 Gobind milan ki êhô teri bariyá
3 Awar káj têrê kitê ná kám.
4 Mil sádh sangat bhaj kewal nám.

Man continueth to love women, pleasures, and the tumult of the passions, *things fleeting* as the dye of the safflower. 1

Nanak, take God's protection and thy selfishness shall depart. 2

* * *

The sins of covetousness, falsehood and worldly love are committed by the foolish and the blind ; 3

Slaves of Maya, O Nanak, they love an offensive smell. 4

* * *

Deem fortunate the birth of him 5

Whose tongue repeateth God's praises; 6

He goeth and sitteth with the saints, 7

And night and day meditateth on the Name with love. 8

He to whom God showeth compassion and mercy, 9

Is at his birth endued with the Name ; 10

He has been born once, but shall not again enter the womb : 11

Nanak, he shall be absorbed in the sight of God. 12

* * *

RAG ASA, MOHALLA PANJWAN.

Guru Arjan, Rag Asa.

Since thou hast now obtained a human body, *O man,* 1

It is time for thee to meet God ; 2

All else that thou doest is of no avail ; 3

Join the company of the saints and only repeat God's name ; 4

5 Saranjám lág phaw jal taran kê
6 Janam britha ját rang máyá kê.
7 Jap tap sanjam dharam ná kamâyá.
8 Sewá sádh ná jányá har ráyá
9 Kaho Nának ham neêch karmá.
10 Saran paṛê ki rákho sharma.

* * *

SRI RAG MOHALLA PANJWAN.

1 Man bilás bahorang ghaná drisht bhoôi khusryán
2 Chhatr dhár pat sháhiân vich sêh sê parián
3 Bhái re sukh sádh sang páyá
4 Likhyá lekh jo purkh bidháte purb sanjogi páyá
5 Jêtê thán thanantra tê tê bhav áyá
6 Dhan páti wad bhumiyán merî merî kar rêhá

Hukum chaláên nisang hôyê vartên afaryá
Sab ko was gat kar leyôn bin náwên khák ralêyá.
Kôṭ teteês sewaká sidh sádak dar kharyá.
Giram bári bad sáhebi sab Nának supanthiá.

Apply thyself to preparation for crossing the terrible ocean. 5

Thy life is vainly passing in worldly love ; 6

Thou hast not repeated God's name, performed penance, austerities, or *other* religious *works* ; 7

Thou hast not served holy men or known God. 8

Nanak saith, base have been mine acts ; 9

Preserve mine honour who have taken shelter in Thee. 10

SRI RAG MOHALLA PANJWAN.

Man is led astray by recreation and varied amusements and by the pleasures of the eyesight. 1

Such delights are unreal, for even kings and emperors are involved in anxiety. 2

My brethren, happiness is obtained by association with saints. 3

Sorrow and anxiety depart from him for whom God hath so destined. 4

I have wandered through all countries, 5

And *observed that* Lords of wealth and great lords of the soil perished speaking of their property. 6

* * *

They fearlessly enforced their orders, and treated men with haughtiness; 7

They subjected every one to them, but being without the Name they were blended with the dust. 8

Great monarchs, at whose gates stood the thirty-three karors of gods, Sidhs, and Strivers as servants, 9

Whose dominion was over mountain and sea, all passed away, Nanak, like a dream. 10

1 An rasá jêtê taiṇ chákhê
2 Nimakh na trishná têri lákhê
3 Har ras ká tôoṇ chákhê sádh
4 Chákhat hoyê rahêṇ bismád
5 Amrit rasnâ pêe piyáreê
6 Eh ras ráti hoyê triptári
7 Hêh jihwê túṇ rám gun gáwo
8 Nimak nimak har har har dhiyáô

* * *

9 An ná suniyê kathûṇ na jâ-î-yê
10 Sádh saṇgat vaḍ bhági pá-î-yê
11 Aṭh pehar jehwê árádh
12 Párbrahm Thâkur ágâdh
13 Ihâṇ uháṇ sadâ sûhêli
14 Har gun gâwat rasan amôli.

15 Banaspat mâuli phal phôol pêḍhê
16 Eh ras ráti bahar ná chhôḍê
17 An na ras kas lawê na lâî
18 Kaho Nának Gur bhayê hâiṇ sahái.

GAURI MOHALLA PANJWAN.
OF ALL RELISHES NONE SO SWEET AS GOD'S NAME :—

O my tongue, thy thirst departeth not for an instant, 1

However many sweets thou tasteth. 2

If thou now taste the sweetness of God. 3

Thou shalt be astonished on tasting it. 4

My beloved tongue, drink the nectar of *God's name :* 5

Steeped in this relish thou shalt be satiated. 6

O my tongue, sing thou God's praises ; 7

Every moment meditate on God. 8

The association of the saints is obtained by good fortune : 9

Go to none but them, and hear no words but theirs. 10

During the eight watches, O my tongue, adore 11

The Supreme God, the Unfathomable Lord, 12

And thou shalt be ever happy in this world and the next. 13

By singing His praises, O my tongue, thou shalt be beyond all price. 14

Plants and trees may burst into flower and fruit *and sweet may be their flavour,* 15

But God's name once tasted thou shalt never forsake. 16

No other relish can equal it. 17

Saith Nanak, the Guru hath become my succourer. 18

GAURI MOHALLA PANJWAN.

1 Trishná birlê hi ki bóojhi hai
2 Kôṭ joṛê lákh karorê man ná horê
3 Parê parê hi kaûṇ lôojhê hai.
4 Suṇdar nâri anik prakári par grêhê bikâri
5 Burâ bhalá nahîṇ sôojhê hai
6 Anik baṇdhan máyá bharmat bharmâyá
Gun nidh náhiṇ gáyá
7 Mah bikhê hi mêhṇ lôojhi hâi
8 Jáṇkô rê kirpá karê jiwat so hî marê
Sádh saṇg máyá tarê
9 Nának so jan dar har sijhi hâi.

GAURI MOHALLA PANJWAN.

1 Bin simran jâisêy sarp âr jári
2 Teyôoṇ jiwêṇ sákat nám bisárêe
3 Ek nimakh jô simran mêṇh jêeyâ
4 Kôṭ dinis lákh sadá thirthiâ
5 Bin simran dhrig karam karás

The following was written by the Guru on hearing that a raja was preparing an expedition to seize another raja's territory :—

The thirst of only a few is slaked. 1

Man amasseth thousands and millions, but restraineth not his mind ; 2

He is burning for more and more. 3

Though possessing beautiful women of many races, he committeth adultery in other men's houses. 4

He distinguisheth not between bad and good. 5

Under the many bond of mammon he wandereth and singeth not the praises of the Treasury of Excellences ; 6

His mind is absorbed in worldly affairs. 7

He to whom God is merciful is dead while alive, and in the company of the saints crosseth over *the ocean* of the world : 8

Nanak, that man shall be acceptable in God's court. 9

* * *

GAURI MOHALLA PANJWAN.

Without remembering God man is on a level with everything that is low and base :—

He who remembereth not God, leadeth the life of a snake : 1

So liveth the infidel who forgetteth the Name. 2

He who liveth remembering God even for a moment 3

Shall live for millions of days, yea, for ever. 4

Cursed be the acts done without remembering God ! 5

6 Kág batan bishṭá mêṇh wás
7 Bin simran bhayê kookar kám
8 Sákat bêswâ pootan nám
9 Bin simran jâisê seeṇgh chhatárá
10 Bolêṇ kôor sákat mukh kárá
11 Bin simran gardhab ki naiyâeeṇ
12 Sákat thán bhrishṭ phiráyêeṇ
13 Bin simran kookar har káyâ
14 Sákat lôbhi bandhan páyá
15 Bin simran hai átam ghâti
16 Sákat nêech tis kul nahiṇ játi
17 Jis bhayá kirpál, tis sat saṇgh miláyá
18 Kaho Nának Gur jagat târáyá.

GAURI MOHALLA PANJWAN.

1 Mil mêrê Gobiṇd apná nám dêh
2 Nám binâ dhrig dhrig asnêh

The infidel like a crow's beak dwelleth in filth : 6

Without remembering the Name his desires are those of a dog. 7

The infidel is nameless like a prostitute's son ; 8

Without remembering the Name he is like a ram's horn. 9

The infidel uttereth falsehood and his face is blackened ; 10

Without remembering God's name he is like a donkey 11

Which wandereth about in foul places. 12

Without remembering the Name he is as a mad dog. 13

The covetous infidel falleth into entanglements ; 14

Without remembering the Name he committeth suicide. 15

The infidel is low ; he hath neither family nor caste. 16

The Guru causeth him to whom he is merciful to meet the society of saints, 17

And, O Nanak, to cross over *the ocean of* the world. 18

* * *

GAURI MOHALLA PANJWAN.

The evil fate of him who forgets the Name :—

Come to me, O my God, bestow on me Thy Name ; 1

Totally accursed be the love which is without the Name. 2

3 Nám binâ jo paihrêṇ kháyê
4 Jôon kookar jooṭhan mêṇh pâyê
5 Nám binâ jeta bêohár
6 Jeûṇ mirtak mitthyá sêeṇgár
7 Nám bisár karêṇ ras bhôg
8 Sukh supnê náhîṇ tan mêṇ rôg
9 Nám tiyág karêṇ an káj
10 Bins jayê jooṭhê sab páj
11 Nám saṇg man prêet ná lâwêṇ
12 Kôt karam karto nark jáwêṇ
13 Har ká nám, jin man ná arádhá
14 Chôre ki niyâyeêṇ jampur bádhá
15 Lákh aḍambar bahôt bisthárá
16 Nam binâ joothê pásárá
17 Har ká nám soyêe jan lêy
18 Kar kirpá Nának jis dêy.

MAJH MOHALLA PANJWAN.

1 Jithêy nám japiyê prabh piyárê
2 Seh asthal soyêṇ chaubárê
3 Jithêy nám ná japiyê mêrê goḅindá
Seî nagar ujáṛee jeeô

He who dresseth himself or eateth without invoking the Name, 3

Is like a dog fallen on garbage. 4

Business performed without the Name 5

Is futile as the decorations of a corpse. 6

He who enjoyeth pleasures in forgetfulness of the Name, 7

Hath no happiness even in his dreams; nay, his body becometh diseased. 8

If man abandon the Name for any other occupation, 9

The whole of his false gilding shall fall off. 10

He who loveth not heartily the Name, 11

Shall go to hell even though he perform millions of ceremonies. 12

He who remembereth not God's name in his heart, 13

Shall be bound like a thief in the realm of Death, 14

There might be hundreds of thousands of displays and great profusion, 15

Yet without the Name they would all be vain ostentation. 16

That man repeateth God's name. 17

To whom, O Nanak, He mercifully granteth it. 18

* * *

MAJH MOHALLA PANJWAN.

The place where the name of the beloved God is repeated, 1

Is like a mansion of gold ; 2

The city in which the name of God is not repeated is like a wilderness. 3

4 Har rukkhi rôṭi kháyê samálêy

5 Aṇtar bahar ṇadar niháléy

6 Khâe kháê karê bad fâilee
Ján visuki váṛi jeeô

7 Santáṇ sêtê raṇg ná láyê

8 Sákat saṇg vikram kamáê

9 Durlabh dêhê khôi agyáni
Jaṛ apni áp upáṛi jeeô

10 Têri ṣharan mêrê dín diyálá

11 Sukh ságár mêrê Gur kirpálá

12 Kar kripá Nának gun gáwê
Rákho saran asári jeeô.

He who eating dry bread remembereth God, 4
Shall behold Him whether at home or abroad. 5
Know that he who through pampering his belly committeth bad deeds is planting for himself a garden of poison. 6
The spiritually ignorant man who loveth not the saints, 7
And committeth sins in company with the infidel, 8
Loseth his human body so difficult of attainment, and uprooteth himself. 9
I have entered Thine asylum, O Compassionate to the poor. 10
O Ocean of Comfort, my great God, 11
Nanak singeth Thy praises, mercifully preserve his honour. 12

* * *

Kabir reminds a worldly person of his death :—

Having beaten thy drum for four days, thou shalt depart.

With all thine earnings, thy ready money, and thy buried treasures, thou shalt take nothing with thee.

Thy dear wife will sit, and weep in the portico ; thy mother *will go* as far as the gate with thee ;

All thy friends and relations will accompany thee to the burning-ground ; *but* thy soul shall depart alone.

Thou shalt not again behold thy sons, thy wealth, thy towns, and thy cities.

Saith Kabir, why remember not God ? thy life is passing in vain.

Sermons of Guru Nanak :—

1. O, you person, when a small quantity of semen has been introduced into the womb of the woman, out of that semen this body of yours has grown up and developed by the grace of God in the womb of your mother.

2. God, O person, has given you food, drink, buildings to live in, happiness and has removed your difficulties whenever they have presented themselves before you.

3. As you grow on in years, you come to know your mother, your father, brother and friends by the instinct which the Almighty Father has given you.

4. Thus you went on growing day by day, but let it be known to you that your old age and then your death is approaching.

5. O you devoid of any good deed, immersed in the mine of wealth, why don't you remember the name of God for a moment ?

6. Guru Nanak says, O merciful God, catch hold of my hands and destroy the hallucination of action under which I am labouring.

1. O, you fool, hard-hearted, dirty and destitute of wisdom, your body is perishable and you have too much attachment to wordly things.

2. Labouring under this hallucination you go on wandering and running to and fro and have no equanimity of mind. Thus you do not know the ways of the Almighty Father.

3. Being too proud of your wealth, youth and beauty, you go on loitering in the world with your pride.

4. Among the things you like are: To snatch others' wealth, to speak ill of others and fight with them, to love women and to backbite others.

5. These things, viz., vicious acts of yours, appear to you pleasing, delightful and conducive to your welfare.

6. O, you person, you try to cheat others concealing yourself but know for certain that the Almighty Lord is watching all these acts of yours.

7. O God. Creator of all beings, I have got no peace, I have not done any pious act in my life. I have now placed myself at Your mercy. O God, take pity upon me.

8. O God, Creator of all beings and Almighty Father—please take me in Your protection.

1. O you evil-minded mouse, you sit in this hole and are proud of yourself and do all kinds of base and foolish deeds.

2. You being a wealthy man, swing in cradles and are absorbed in wealth and are wandering in the world like owls.

3. O person ! You are too much attached to your sons, wife, friends and acquaintances.

4. You have sown the seed of pride in your body. This pride makes you commit all kinds of vicious deeds and thus your whole life is spent in doing sins.

5. O you person! Death which is like a cat is staring at you by opening its mouth and will devour you being very hungry.

6. Guru Nanak says that remember that Merciful Providence and keep company with pious men and consider this world to be like a dream.

* * *

1. That attachment of a person to worldly things, makes him forget the charm the man finds in devotion to God and begets doubts and suspicions, thus making the man fall in the dark well of attachment (Maya).

2. He is so proud of his own self that even though he gets everything and reaches as high a place as the sky, still the man is never satisfied. But if it be considered it will be clear that the man is composed of bones and his body is full of worms and dirty things.

3. Being entangled in darkness, ignorance, the man goes on running towards all directions in search of wealth.

4. The result of all these is that the man has to undergo great pain and troubles in hell in different births and at last after having been beaten and troubled by messengers of death, falls into the ditch.

5. But such a man gets deliverance if he devotes himself to God as said by Guru Nanak and the saints being pleased make him also a saint.

1. This absorption in wealth or this attachment to wealth scatters thorn on the path of those who do penance, who are respectable and venerable persons and who are by nature benevolent.

2. That illusion or Maya, O person! you have developed in yourself with heart and mind.

3. That attachment to wealth or that wealth, you have kept well saved and protected from good persons, relatives, sons and brothers.

Your life is thus spent in running to and fro after wealth and in speaking lies for the possession of wealth.

4. Those maxims and principles by which life is regulated, viz., controlling of senses, duty and religion are all destroyed when this hankering after wealth takes possession of the man.

5. The result of all these is that the man undergoes different births, i.e., once he becomes a beast, at other times a bird, sometimes a tree.

6. O person, you have never in your life devoted even a single moment for that Providence, the Protector of the poor.

7. At the time of your death, O person ! these business of eating and drinking will appear to you like poison.

8. Guru Nanak says, man gets deliverance when he comes in contact with saintly persons and those who are in the midst of pleasures and attachment are doomed.

1. The love for this body and wife cannot remain for ever. How long will you remain absorbed in wealth and how long in self-conceit ?

2. This crown of kings, the recommendation of others, this fan of furs and these servants of yours are passing away. You never for a moment give thought to these.

3. In a moment you will have to leave this chariot, these nice horses and these elephants and will go naked.

4. These heroic strong persons, these Amirs and Khans, will, you consider, not accompany you when you will leave this world.

5. Those who have taken refuge in forts and those who have enormous wealth will never escape unpunished by God.

6. Having deformed myself I go on rotting in hell and heaven.

7. The love of friends, wife and sons, is always shifting like the shadow of a tree.

8. O person ! remember every moment that God who is perfect in Himself and who is all-merciful and bountiful.

9. O the Husband of Lakshmi, Guru Nanak says, deliver me, O Lord, from all these sins after taking pity upon me.

Jaitsari ki War.

Slok I

In the beginning God pervaded creation, in the present He pervadeth it, and in the future He will pervade it.

Nanak, the saints remember the All-pervading who is the Destroyer of sin and Lord of the world.

Behold, hear, and cause others to hear, and fix the True One in thy heart.

Nanak, be absorbed in the love of God who is fully contained in all things.

God's omnipotence and omnipresence :—

Pauri I

Sing of God, the only Pure One ; He is contained in everything.

He is potent to do and cause to be done ; what He doeth taketh place.

In a moment He establisheth and disestablisheth ; there is none but Him.

He pervadeth the continents, the universe, the nether regions, the islands, and all worlds.

He whom God causeth to understand understandeth ; he alone is the pure man.

y forget God who brought man forth from the womb?—

Slok II

God having put thee into thy mother's womb, made the framework of thy body.

Thou didst remember Him at every breath, Nanak, and so the great heat did not consume thee.

With body reversed thou didst dwell in a filthy place.

Nanak, why forget that Lord by whose name thou didst escape therefrom?

Pauri II

O man, thou wert conceived from blood and seed, and placed in the fire of the womb.

Thy head downwards, thou wert dirty, restless in the darkness of a terrible hell.

By remembering God thou wert not burned; clasp Him to thy heart and soul.

Forget not for a moment Him who preserved thee in a painful place.

By forgetting God thou shalt never be happy, but shalt lose thy human life.

Ever remember God and His benefits :—

Slok III

God bestoweth the gift of the fulfilment of the heart's desires and of all hopes.

Nanak, remember God who destroyeth suffering and misery ; He abideth not far away.

Love Him through whom thou enjoyest all pleasures.

Nanak, forget not that Lord even for a moment who made this beautiful body.

Thank God for what He hath given thee :—

Pauri III

God who is able to give, gave thee soul, life, body, wealth, and pleasures to enjoy.

He gave thee houses, mansions, chariots, horses, and made thee fortunate :

He gave thee sons, wife, friends, servants.

Meditate on that God ; thy soul and body shall be refreshed, and the pain of separation from Him healed.

Repeat God's praises in the company of the saints, and all thy maladies shall depart.

Man's first duty is to God :—

Slok IV

They who strive for the sake of family and make various efforts for wealth,

Who are without the service and love of God, O Nanak, are as ghosts.

That love shall fade which is devoted to any other than God.

Nanak, true is the way of loving the Lord.

The body perishes unhonoured, wherefore man should remember God, with whom rests salvation :—

Pauri IV

By forgetting God the body becometh ashes, and every one calleth it a ghost.

Even they whom one loved allow him not to remain a moment in their house.

Of what use is wealth improperly amassed?

As man soweth, so shall he reap ; his body is the field of acts.

The ungrateful who forget God shall wander in transmigration.

Superstitious ceremonies are of no avail; God's light in the heart burns all sin :—

Slok V

Millions of alms, ablutions, and various penances for purification *are of no avail.*
Nanak, to repeat God's name with the tongue removeth all sin.

However much firewood one may collect, if a spark be applied to it, *it will be consumed* in a moment ;

So when the true Lord dwelleth in the heart, Nanak, all sins disappear.

The effect of remembering and praising God :—

Pauri V

Millions—yea, all sins depart by remembering God's name.

Man obtaineth the reward his heart desireth by singing God's praises.

The fear of transmigration is removed, and a lasting and true abode obtained.

If it be so decreed in the beginning, man becometh absorbed in God's feet.

O God, mercifully preserve me ; Nanak is a sacrifice unto Thee.

The Guru likens to worms those who only think of pleasures :—

Slok VI

They who turn their thoughts to peerless houses, to pleasures, and to delights of the palate,

And who never think on God—such people, Nanak, are worms in filth.

Forsake all worldly things : why fix thy love on them ?

Nanak, the body which forgetteth the Lord shall become ashes.

Pauri VI

Man may enjoy a beauteous couch, varied pleasures, and all delights ;

He may possess a palace, gold, and silver ; he may use perfumes and wear pearls and diamonds ;

He may enjoy the pleasures his heart desireth and have no anxiety whatever ;

But if he remember not God, *he shall be like* a worm in ordure.

Without God's name there is no peace, how shall the heart be consoled ?

The bliss of spiritual happiness obtained by toil:—

Slok VII

Anchorets search in the ten directions for the love of God's lotus feet:

They renounce deceptive mammon, Nanak, in the delightful company of the saints.

May I repeat God's name in my heart and with my lips, and wander *preaching* in all countries!

Nanak, all worldly things are false; I live by hearing God's true fame.

The poor and holy man, if pious, is king of the world:—

Pauri VII

He who liveth in a ruined hut with all his clothes torn,

Who hath neither caste, nor lineage, nor respect, who wandereth in the wilderness,

Who hath no friend or lover, who is without wealth or beauty, and who hath no relation or kinsman,

Is king of the whole world if his heart be filled with God's name.

God is well pleased with him, and men are saved by the dust of his feet.

Worldly pleasures are vain without devotion :—

Slok VIII

A man may have many sports, empire, pleasures, beauty, the umbrella of empire, fans, waving over him, and a throne to sit on—

They who are absorbed in such things are fools, ignorant, and blind; Nanak, the desire for mammon is a dream.

In dreams man enjoyeth all pleasures, and worldly things appear sweet to him.

Nanak, without the Name beautiful Maya is deceptive.

The fool is misled by his folly :—

Pauri VIII

The fool attacheth his heart to a dream:

When he awaketh he forgetteth empires, pleasures, and delights, and suffereth disappointment.

His life passeth away in pursuing worldly things,

But his desires have not been fulfilled because he hath been fascinated by Maya.

What can the poor creature do when God Himself leadeth him astray?

The condition of the persons and habitations of those who forget God:—

Slok IX

They who forget God, Nanak, are as wanderers in the wilderness.

Even though they dwell in heaven or conquer the nine regions of the earth.

Where there are millions of plays and spectacles, without remembrance of the Name,

Nanak, that place is desolate, and equal to millions of hells.

Pauri IX

Man deemeth a place a city, though it be only a very terrible wilderness.

On seeing false wealth, man believeth it to be real.

Men go mad through lust, wrath, and pride.

When the club of death falleth on their heads, they shall regret.

He who wandereth without *the company of* the perfect divine Guru is a demon.

Everything deceives except devotion to God :—

Slok X

Deceptive is empire, deceptive is beauty, deceptive are wealth and pride of birth.

Man amasseth poisonous wealth with deceit and guile, Nanak, but nothing can go with him save God's name.

Men mistake on beholding the colocynth which appeareth beautiful—

It is not worth an eighth of a paisa; Nanak, *thus wealth appeareth beautiful*, but will not depart with one.

Contempt of wealth and condemnation of idolatry :—

Pauri X

Why amass what will not go with thee as thou proceedest?

Say why thou endeavourest to acquire what thou must leave behind?

How can thy mind be contented and not distressed when thou forgettest God?

He who forsaketh God and attacheth himself to idols shall abide in hell.

O God, be merciful and compassionate, and dispel Nanak's dread of *transmigration*.

The holy man finds no pleasure in worldly enjoyments :—

Slok XI

Not sweet to me are the pleasures of empire, not sweet are sensuous enjoyments, not sweet are the pleasures of wealth.

Sweet is association with God's saints, O slave Nanak; sweet is the sight of God.

It is thus love is produced. and the mind absorbed therein.

The real thing is then found and the Lord is then sweet.

Pauri XI

Without God nothing is sweet to His saints:

All other pleasures are insipid: I have seen this after careful search.

The doubt and pain of ignorance were removed when the Guru became my mediator.

When the love of God's lotus feet pierced my heart, it became as if dyed with madder.

God then dwelt in my life, my soul, my mind and my body ; and everything that was false vanished.

The lower animals are led by their senses, the saints only by devotion :—

Slok XII

The fish cannot live without water, nor the chatrik without the cloud ;

The deer is smitten with the arrow of the bell ; the bee is entangled by the odour of the flower.

The saints are pleased by God's lotus feet, Nanak, and by nothing else.

The Guru's love for God :—

O God, may I behold Thy face without blinking and not turn my mind elsewhere!

Nanak will abide with that Lord God who is the Friend of the saints.

Pauri XII

How can a fish maintain life without water?

How can the chatrik be satisfied without raindrops?

As the deer fascinated by the bell runneth towards *the huntsman;*

As the greedy bumble-bee on finding an odorous flower hath itself shut up in it;

So holy men love God and are satisfied on beholding Him.

Slok XIII

The saints meditate on God's lotus feet and adore them at every breath.

They forget not the name of the Imperishable One ; O Nanak, the supreme God fulfilleth their hopes.

God is stitched into their hearts and is never a moment out of them.

Nanak, the true Lord fulfilleth their desires and ever watcheth over them.

A supplication :—

Pauri XIII

O Lord fulfil my hopes who have hopes in Thee.

He who meeteth God shall never grieve.

My heart desireth Thee ; grant me a sight of Thee that my anxiety may depart.

May my body be purified with the dust of Thy feet!

May the supreme God through the divine Guru be ever present!

The devotion of the saints :--

Slok XIV

Nanak is ever a sacrifice to those who meditate on the Supreme Being,

Who repeat His name with their tongues and hear His ambrosial word with their ears.

Everything is false save the Lord alone:

Nanak, blest are they who love the True One.

Holy are they who in any manner are concerned with God :—

Pauri XIV

I am ever a sacrifice to those who hear God's story.

Perfectly distinguished are they who bow their foreheads to God.

The hands of those who write the praises of the Endless One are adorned thereby.

Their feet are pure and clean who walk in God's way:

They are saved with the saints and all their sorrow fleeth away.

Happy the time when the saints meet God :—

Slok XV

To make effort and repeat God's name are completely obtained by God's will.

Happy that moment, O Nanak, when I obtain a sight of God!

The value of that moment cannot be estimated ; its happiness is beyond measure.

Nanak, that time is acceptable when my Beloved meeteth me.

Pauri XV

Tell me what time that is when I shall obtain God :

That time is very auspicious when I shall meet the Lord.

By meditating on God for the eight watches of the day, the desires of the heart are realised.

By great good fortune the company of the saints is obtained ; I bow and touch their feet.

My heart thirsteth for a sight of the saints; Nanak is a sacrifice unto them.

The reward of devotion :—

Slok XVI

God is the Purifier of sinners, the Remover of every sorrow.

Nanak, they who repeat His name enter His secure asylum.

They altogether abandon pride and cling to God's feet.

Nanak, on beholding God their troubles and anxieties depart.

A fervent prayer :—

Pauri XVI

Blend me with Thee, O Compassionate One ; I have fallen at Thy door.

Preserve me, O Compassionate to the poor ; wandering I have become very weary.

It is Thy function, O God, to love the saints and save sinners.

Beside Thee there is none ; grant my supplication.

Take me by the hand. O Compassionate One, and *save me* from the ocean of the world.

The cure for the heart's fever :—

Slok XVII

I have the support of the praises of the merciful God who saveth the saints.

Nanak, man groweth pure by associating with the saints and taking shelter in God.

The heart's fever is not at all removed by sandal, the moon, or the cold season ;

It is cooled, Nanak, by repeating God's name.

Salvation is secured by devotion :—

Pauri XVII

All men are saved by the shelter of God's lotus feet.

The heart groweth fearless on hearing God's glory.

There shall be nothing wanting when the wealth of the Name is stored up.

The society of the saints is obtained by greatly meritorious acts.

Meditate on God during the eight watches of the day, and ever hear His praises.

All mercies are obtained by repeating God's name and praises :—

Slok XVIII

Nanak, to repeat the praises of the name of the merciful supreme Being

Is to obtain mercy, to remove sorrows, and to shake off mammon.

The burning fever *of my* heart hath been quenched ; God Himself hath preserved me.

Nanak, repeat the name of that God who created the world.

The results of meditation and holy association :—

Pauri XVIII

When God is merciful we feel not worldly love.

Millions of sins are removed by meditating on the one God.

When the body is bathed in the dust of the holy man's feet, it becometh pure ;

The mind and body are relieved; man obtaineth the perfect God,

And he is saved with his family and all his tribe.

Praises of the true Guru :—

Slok XIX

The Guru is Gobind, the Guru is Gopal, the perfect Guru is Narayan ;

The Guru is merciful, the Guru is omnipotent ; Guru Nanak is the saviour of sinners ;

The Guru is the boat to cross over the dangerous and unfathomable ocean of the world.

Nanak, everything is effected by touching the feet of the true Guru.

The Guru's power :—

Pauri XIX

Hail! hail to the divine Guru in whose company God's name is repeated!

When the Guru is merciful, all demerits vanish.

The supreme being, the divine Guru, exalteth the lowly ;

He cutteth off the galling chains of mammon, and maketh man his servant.

Through him the tongue singeth the praises of the Eternal God.

God alone to be worshipped :—

Slok XX

The one God is seen, the one God is heard, the one God is spoken of.

Nanak beggeth the gift of His name ; O compassionate Being, mercifully grant it to him.

I worship the one God, I remember the one God, I make supplication to the one God.

Nanak hath amassed the wealth of the Name, the real capital.

God alone is merciful, omnipresent, and omnipotent :—

Pauri XX

God is merciful, illimitable ; He alone filleth the world.

He is everything Himself ; whom can I mention like Him?

O God Thou grantest gifts, and again receivest them.

Transmigration dependeth altogether on Thine order ; immovable is Thine abode.

Nanak beggeth a boon ; mercifully grant him Thy name.

COMPOSITIONS OF GURU GOBIND SINGH.

The following is a homily on the equality of men and on the Hindu and Muhammadan forms of worship:—

One man by shaving his head is accepted as a Sanyasi, another as a Jogi or a Brahmachari, a third as a Jati.

Some men are Hindus and other Musalmans; among the latter are Rafazis, Imams, and Shafais—know that all men are of the same caste.

Karta (the Creator) and Karim (the Beneficent) are the same, Razak (the Provider) and Rahim (the Merciful) are the same ; let no man even by mistake suppose there is a difference.

Worship the one God who is the one divine Guru for all ; know that His Form is one, and that He is the one light diffused in all.

The temple and the mosque are the same ; the Hindu worship and the Musalman prayer are the same ; all men are the same : it is through error they appear different.

Deities, demons, Yakshas, heavenly singers, Musalmans, and Hindus adopt the customary dress of their different countries.

All men have the same eyes, the same ears, the same body, the same build, a compound of earth, air, fire, and water.

Allah and Abhekh are the same ; the Purans and the Quaran are the same; they are all alike; it is the one God who created all.

The following gives the Sikh conception of the manner in which souls emanated from God and are again absorbed in Him :—

As from one fire millions of sparks arise; though rising separately, they unite again in the fire ;

As from one heap of dust several particles of dust fill the air, and on filling it again blend with the dust ;

As in one stream millions of waves are produced ; the waves being made of water all become water;

So from God's Form non-sentient and sentient things are manifested, and, springing from Him, shall all be united in Him again.